# COMMANDERS DIGEST

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DEPARTMENT OF DEFENSE

## HUMAN GOALS

To make military and civilian service in the Department of Defense a model of equal opportunity for all, regardless of race, sex, creed or national origin. . . .

Entrance to the Defense Race Relations Institute at Patrick Air Force Base, Florida.

# DRRI: Equal Opportunity Training School

By next July 1, nearly 1,500 trained race relations instructors will be in place with U.S. military units around the world, conducting DoD-mandated seminars in race relations.

All the instructors will be graduates of the Defense Race Relations Institute (DRRI), a school established on June 24, 1971, by then Deputy Secretary of Defense David Packard in Department of Defense Directive 1322.11.

Military commanders have, for the most part, indicated their full support of the DoD race relations program;

they realize that decreased racial tensions in their units will improve overall mission effectiveness and accomplishment.

At the same time, few commanders in the field have had the opportunity to obtain a complete overview of this new, innovative race relations project and how it relates to their command. Many commanders wonder what to expect from their race relations instructors when, after graduating from DRRI, those instructors return to the unit and set up instructional programs. Still other commanders want to know what command support will be required and expected from them by their instructors in setting up local programs.

This issue of COMMANDERS DIGEST provides commanders with a detailed portrait of the Defense Race Relations Institute, the developments that led to its establishment, the school's curriculum, an insight into the philosophy of DRRI instruction, and other pertinent matters.

### Background

In 1968, the Report of the National Advisory Commission on Civil Disorders (The Kerner Report*) concluded that racism was the primary problem facing the Nation and was the major contribution to racial unrest throughout the country.

During the next two years, DoD conducted a study to determine the causes of racial unrest in the Armed Forces. The study committee was chaired by an Air Force officer—then Colonel, now Brigadier General, Lucius Theus.

The DoD study committee recommended that:

- An educational program in race relations be initiated by DoD for all military personnel;
- A curricula of study be designed to meet the needs of the military; and
- A Race Relations Education Board be established by DoD to determine policy and approve curricula for the program.

As a direct result of the study committee's findings and recommendations, DRRI was established in June, 1971.

DRRI's primary objective is to reduce racial tension and prevent violence in the Armed Forces, in order that assigned unit missions can be carried out more effectively.

* Chaired by one-time Illinois Governor Otto Kerner.

**DECORATED INSTRUCTOR—Marine Gunnery Sergeant Roy C. Laird, an instructor at DRRI, recently re-enlisted, evidence of his continued commitment to the race relations education program. Sergeant Laird is one of two Marines on the staff and faculty of DRRI.**

### Mission

Officially, the mission of DRRI is "to conduct training for Armed Forces personnel designated as instructors in race relations, develop doctrine and curricula in education for race relations, conduct research, perform evaluation of program effectiveness, and disseminate educational guidelines and materials for utilization throughout the Armed Forces."

That same directive (DoD 1322.11, June 24, 1971), establishing DRRI and the DoD Education in Race Relations Program for *all* Armed Forces personnel also established the DoD Race Relations Education Board (RREB), which serves as an advisory board to the Secretary of Defense and operates under the policy guidance and control of the Assistant Secretary of Defense for Manpower and Reserve Affairs—ASD (M&RA)— Roger T. Kelley.

The RREB develops overall policy guidance for the race relations education program for Armed Forces personnel on active duty. The ASD(M&RA) serves as chairman of the RREB. Other members include the Assistant Secretary (M&RA) from each Military Department, one representative each from the Office of the Deputy Assistant Secretary of Defense (Equal Opportunity), the Deputy Assistant Secretary of Defense (Reserve Affairs), the Military Services, and such other individuals as may be invited from time to time by the ASD (M&RA).

Operations of the Defense Race Relations Institute are subject to the policy guidance of the Race Relations Education Board.

After its establishment, the RREB studied several possible locations for the DRRI. Finally, in 1971, it determined that Patrick Air Force Base, Florida, was the most suitable site, a decision based largely on outstanding facilities there. Patrick Air Force Base, also the site of the Air Force's Eastern Missile Test Range, furnishes all administrative and logistic support to DRRI. It is situated on the east Florida coast, just 20 miles or so south of Cape Canaveral and the John F. Kennedy Space Center.

### DRRI Students

Students at DRRI are all volunteers. It is interesting to note that four members of the DRRI's most recent graduating class (Class 73-2) were returned to their units before starting study because they had, it turned out, been so-called "Hey, you!" volunteers.

Final selection and appointment of candidates to attend DRRI is a command


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responsibility. Students must be, according to DRRI officials, empathetic to the racial problems in their environment and at the same time must have the confidence of command. They must be able to deal impartially and objectively with all personnel in their attempts to effect practical solutions to the real or apparent racial problems brought to them. It is intended that there be flexibility in application of the program on the base or post, to allow for adjustment to individual conditions and situations among the various installations in the three departments.

DRRI students represent a broad cross section of American ethnic backgrounds: blacks, whites, Asian-Americans, La Raza (a neologism for Americans of Spanish-speaking descent), American Indians, and others. The students range in grade from E-1 through 0-6, and represent every branch of service—active and reserve—except the Marine Corps, which has been conducting its own race relations school at San Diego since 1968. (There are two Marines, however, on the staff and faculty of DRRI.)

Originally, the DRRI staff and faculty were expected to train slightly more than 200 students in each seven-week class. At that rate, the first full DoD-wide complement of instructors would have been completed sometime in 1974. The RREB has insisted, however, that the goal of 1,500 instructors be trained and in the field by July 31, 1973. Consequently, the next several classes will graduate about 275 persons per class.

As of this writing, six groups (including one pilot group graduated in 1971), totaling nearly 800 instructors, have been graduated from DRRI.

### DRRI Staff and Faculty

The DRRI staff and faculty includes 30 military personnel—selected from the Army, Navy, Marines and Air Force—and 19 civilians. More than one-third hold bachelor's degrees, another third have doctorate or master degrees and the remainder are high school graduates.

Just under half of the staff and faculty is made up of representatives from the Nation's minority groups.

Among the military personnel on the staff and faculty, just over half are officers (0-3 through 0-6). The enlisted instructors and staff, 12 in all, range from E-5 through E-9.

The DRRI Director is Air Force Colonel Russell S. Ryland, an F-80 fighter jet pilot during the Korean War (For an interview with Colonel Ryland, See Box, Page 12).

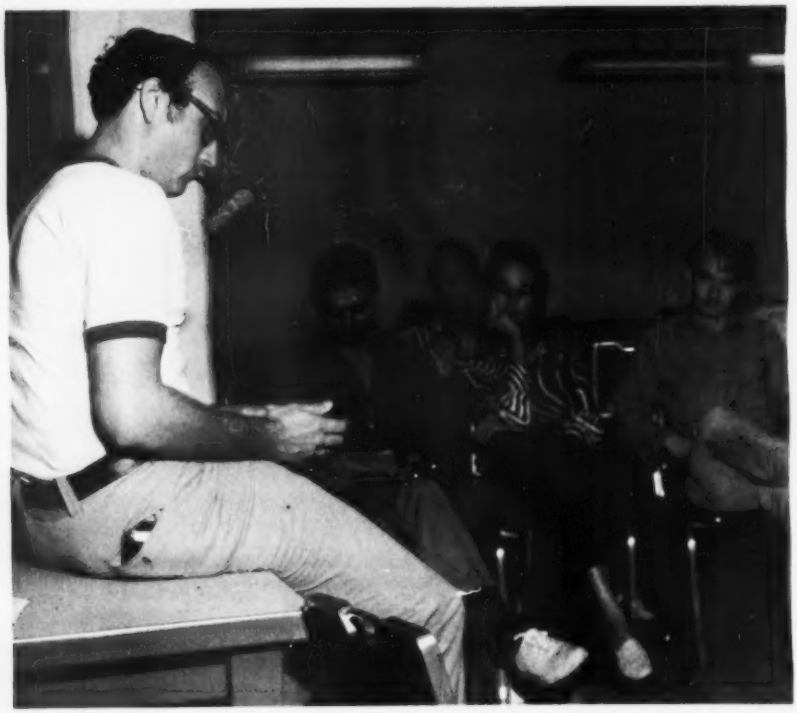
The DRRI Deputy Director for Administration and Support is Navy Captain Joseph S. Elmer; the Deputy Director for Instruction is Army Colonel Clarence A. Miller Jr.

**CONSULTATION VISITS—Specialists from other government agencies frequently visit DRRI to consult and exchange information. In the top photo, Air Force Colonel Kenneth B. Clark, 1640th Air Base Wing Commander at Ramey Air Force Base, Puerto Rico, discusses DRRI curricula with two race relations instructors from his command, Staff Sergeant Roland Edmonds (left) and First Lieutenant Martin L. Tate. In the bottom photo, Miss Doris E. Correa, a social work program employee with the National Institute of Mental Health (NIMH) in Washington, D.C., discusses mutual areas of concern with Air Force Chief Master Sergeant Frederick P. Silva and Air Force Sergeant Ronald J. Gonzalez, both instructors in La Raza minorities studies at DRRI.**

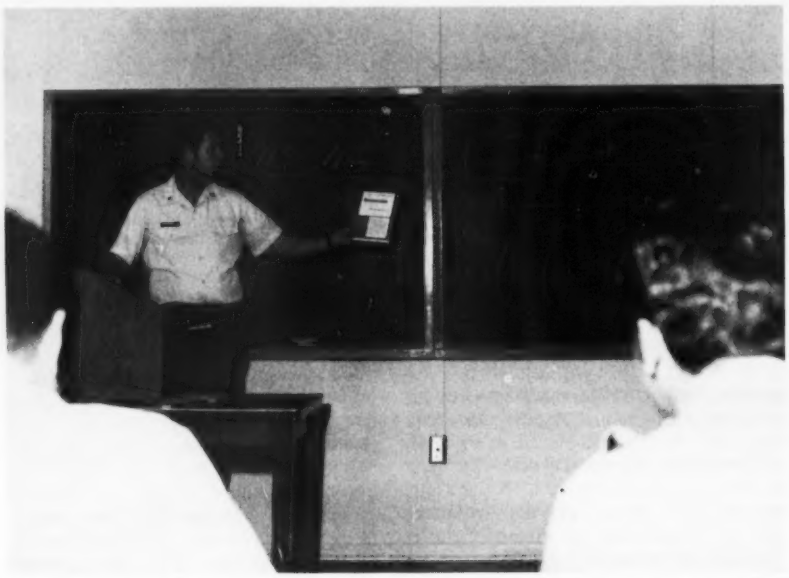
### Course of Instruction

DRRI's seven-week training program prepares the volunteer students as qualified race relations instructors. After graduation, they return to their units, equipped to run training programs for personnel in their respective units, employing small-group discussion sessions, utilizing conflict situation-simulation films (See Page 6) and other selected teaching techniques.

Throughout the Armed Forces, once the program is fully implemented, all



**EVENING CLASS**—Army Sergeant Robert Gregg (right), a DRRI minorities studies instructor, sports a corncob pipe during a DRRI evening discussion on the history, customs and folk music of Appalachia. Sergeant Gregg is himself from West Virginia.



**PRACTICE TEACHING**—Each student at DRRI must undergo a session as an instructor, demonstrating his ability to lead classes in race relations to units in the field. Here, Air Force Captain John D. Snyder discusses social communications with other DRRI students.

military personnel will receive about 18 hours of race relations training annually, depending upon the needs of each command.

In preparing students to become race relations instructors, DRRI's curriculum has several objectives:

- To provide the DRRI student with an opportunity to become aware of, and fully understand, current DoD, Service, and command equal opportunity and treatment policies and directives, and their relationship to the need for maintaining good order and discipline;
- To provide the DRRI student with a knowledge of minority-group history and the contribution of various minority groups to the development of the Nation and the Armed Forces;
- To provide the DRRI student with a knowledge of selected psychological, social and cultural factors relating to race relations and to increase his understanding of the social and behavioral dynamics related to intergroup tensions and conflicts;
- To provide the DRRI student with racial and ethnic group experiences in various communities and to increase his understanding of minority-group culture and life styles; and
- To provide the DRRI student the opportunity to develop teaching techniques and group skills which will prepare him to lead discussion groups.

### Areas of Instruction

DRRI students spend 66 hours during their seven weeks at Patrick Air Force Base studying the history and contributions of the principal minority groups; 73 classroom hours are spent studying psychological, social and cultural factors directly related to race relations; 42 hours are related to community involvement activity and 24 hours are devoted to practice teaching with small-group leadership. An additional 24 hours is used for orientation, testing, special speakers and evaluation.

Generally, the scope of the DRRI educational program provides the student with an understanding of minority group history in the United States and the psychological and social effects it has had on minorities, as well as skills necessary to become an effective small-group discussion leader in race relations education.

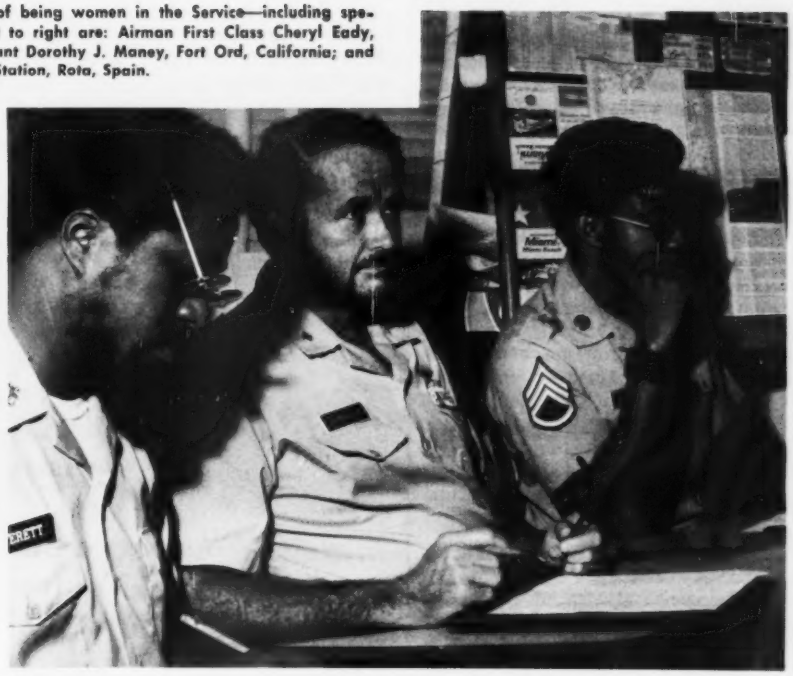
The DRRI educational program is concentrated in two specific areas:

(Text Continued on Page 6)

**WOMEN STUDENTS** at DRRI discuss the problems of being women in the Service—including special problems faced by black military women. Left to right are: Airman First Class Cheryl Eady, Langley Air Force Base, Virginia; Army Staff Sergeant Dorothy J. Maney, Fort Ord, California; and Navy Lieutenant (j.g.) Joann Rodés, U.S. Naval Air Station, Rota, Spain.

**GAME PLAYERS**—DRRI students bargain with each other to exchange vari-colored plastic chips, needed to make a set, during a session of the "Star Game," an exercise that quickly demonstrates the mechanics of majority rule and minority power. The student in the background stands with arms folded, a sign that he is "standing pat" and does not wish to negotiate.

**COMPUTER READOUT**—Dr. Richard Hope, Director of Research and Evaluation at DRRI, scans a computer tabulation displaying an analysis of the effectiveness of DRRI teaching methods. By constant monitoring of DRRI students' performance, necessary modifications can be made to the curriculum to improve the seven-week course.



**TEST TIME**—DRRI students express different emotions as they prepare to take a test. Left to right are: Navy Master Chief Machinist's Mate Willie E. Everett, of the staff of the Great Lakes, Illinois, Naval Correctional Center; Navy Commander Norman K. Donahoe, Jacksonville, Florida, Naval Air Station; and Army Staff Sergeant Milton P. Davis Jr., assigned to an Army unit in Augsburg, Germany.

Minority Studies, and Behavioral Science.

**Minority Studies**

In minority studies, the student is given a chronological history of racial/ethnic minorities in the United States and the contributions made by those minorities to the development of the country.

The minority studies program provides what is not generally taught in most U.S. history books: a strong sense of how the history of a people, subjected to racism, influences the sociopsychological growth and development of that people, and produces a certain kind of behavior.

DRRI students are given an opportunity to "test out" the classroom knowledge during a three-day weekend experience among minority groups in Miami's inner city (See Pages 8-9).

Minority studies instruction is given in a lecture/seminar format and is divided between faculty presentations and student-led discussions. Each student has at least two opportunities to lead seminars.

Student discussion leaders are required to review their lesson discussion plans with the course instructor before leading the seminar. A faculty member provides a critique of the student's performance and suggests ways to improve each individual's discussion-leading methods.

Army Lieutenant Colonel Frank Montalvo is Chief of DRRI's Minority Studies Division.

**Afro-American History**

According to the DRRI syllabus, 18 hours of the Minority Studies Division are given over to Afro-American history. Lessons, which include lectures, films and discussions—cover early black history, slavery, Jim Crow-ism, and a class called Separate and Unequal, which covers black history from 1901 to 1954.

The course segment concludes with a six-hour lecture-discussion entitled "With All Deliberate Speed," which acquaints students with the major events affecting American blacks from 1954 to the present day.

**La Raza**

DRRI students also spend, as part of their minorities studies work, 17 hours on "La Raza" subjects.

According to Air Force Chief Master Sergeant Frederick P. Silva, instructor in La Raza studies, the term La Raza cannot be identified by its literal translation

(Text Continued on Page 10)

# Films: A Way to Prompt Candid Discussions

In the near future, U.S. Armed Forces race relations instructors in the field will begin receiving a series of brief two- or three-minute films to be used as training devices to prompt discussions among military personnel undergoing annual race relations training.

The films, frankly, are shocking—intentionally so, for, according to experts at the Defense Race Relations Institute, absolute candor must be achieved, if meaningful discussions are to ensue. And from those discussions, they say, improvements in behavior patterns between racial and enthnic groups will follow.

Volunteers from the staff, faculty and student body at DRRI, along with Air Force personnel assigned to other units at Patrick Air Force Base, perform in the films, produced for DRRI by the Technicolor Corporation.

Below are several frames, camera directions and the script for one such film, entitled "Tray on the Table." Note how the narrator's pointed questions at the end prompt the viewer to observe and analyze his own prejudices and the prejudices of others.

* * * * *

## TRAY ON THE TABLE

| Camera Direction | Script |
|---|---|
| **LOCATIONS:** Interior, Dining Hall. Interior, Office. | |
| **CAST:** Master Sergeant **SMITH** (white); Master Sergeant **MARTIN** (black); three **AIRMEN** (white). | |
| **ESTABLISH:** Interior of Dining Hall. | |
| **CUT TO:** Three **AIRMEN** seated at table with trays. **SMITH** standing, pointing to unattended fourth tray. | **SMITH:** Where's the black guy who was sitting here? |
| | **FIRST AIRMAN:** He's gone. |
| | **SMITH:** What do you mean, he's gone? He left his tray on the table. (**AIRMAN** shrugs) What's his name? |
| | **FIRST AIRMAN:** I don't know. He just joined the outfit yesterday. |
| | **SMITH:** Who's his supervisor? |
| | **FIRST AIRMAN:** Sergeant Martin. |
| | **SMITH:** What's his number? |
| | **FIRST AIRMAN:** 6643. |
| | **SMITH** strides to wall phone and dials. |
| **CUT TO:** Interior, office. **MARTIN** seated at desk. Phone rings. **MARTIN** answers. | **MARTIN:** Hello. Sergeant Martin speaking. |

(Photos by Technicolor Corporation)

**CUT TO:**
Medium shot, **SMITH** in Dining Hall.

**SMITH:** Hello. This is Sergeant Smith. I'm in charge of the Dining Hall. I've got a problem over here concerning one of your men.

**CUT TO:**
Medium Shot, **MARTIN.**

**MARTIN:** Oh? Who's the man? What's the problem?

**CUT TO:**
Medium Shot, **SMITH.**

**SMITH:** I didn't get his name. But the problem is, he came in here and ate and then left his tray on the table. I thought the Air Force was supposed to build some character. Now, I know we're not running a school for table manners, but when a man comes in here and eats and then just gets up and walks off and leaves a messy tray, we've got to take some steps.

**CUT TO:**
Close-up, **MARTIN.**

**MARTIN:** You say he's one of my men. How do you know this?

**CUT TO:**
Close-up, **SMITH.**

**SMITH:** There were three other men sitting there when he got up and left. I asked them and they said he was in your outfit.

**CUT TO:**
Close-up, **MARTIN.**

**MARTIN:** O.K.! But I can't help you with the problem unless you can identify the man.

**CUT TO:**
Close-up, **SMITH.**

**SMITH:** Hell, you won't have any trouble identifying him. He's a tall, skinny, wise-ass black.

**FREEZE FRAME:**

**MARTIN**

**FREEZE FRAME:**

**SMITH**

**REPLAY:**

**SMITH** with voice of **NARRATOR** synchronized on phrase, "wise-ass black."

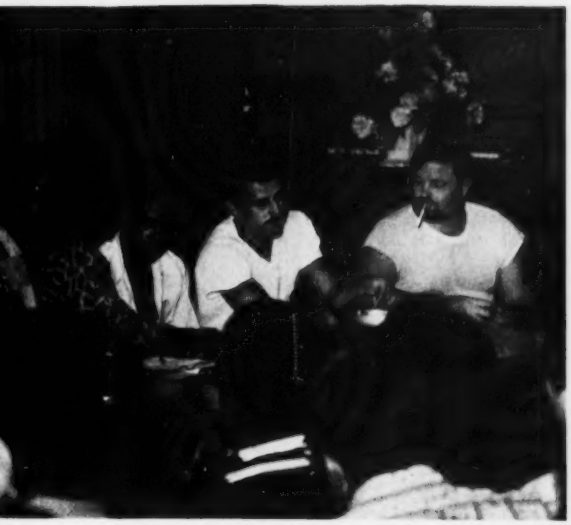
**NARRATOR:** What's your reaction to this situation? What do you think the black sergeant's reaction was? Was the white sergeant angry because a tray had been left on the table or because a black man had left the tray on the table? Did the white sergeant's statement say everything he felt about the situation? If the white sergeant had known the man he was talking to was black, would he have used different language? What would you have done if you had been the black sergeant? What does a typical "wise-ass black" really look like? How do we arrive at such a stereotype?

MIGRANT WORKER'S VILLAGE—DRRI students discuss local work problems with Puerto Rican migrant workers at a migrant workers village near Miami.

"RAP" SESSION—Prisoners at the Dade Cou assembly of DRRI student visitors. All stated tion to some degree while in the service. The an employee of the organizers of the "Miam

# 'Race Experience' for DRRI Studen

TALKS WITH MIGRANT WORKERS—DRRI students who toured migrant and seasonal workers' settlements in Florida during a three-day "Experience" visit, seized many opportunities to discuss race relations problems with a group of young migrant workers who had just arrived from Puerto Rico (left photo), and with permanent-resident black seasonal workers (right photo) at Princeton, Florida, a Miami suburb.



County Jail—former Servicemen—discuss race relations with an tated that they had experienced—or practiced—racial discrimina-. The third man from the left (facing camera) was not a prisoner; "Miami Inner-City Minority Experience," he moderated the discussion.

GHETTO BRIEFING—Robert H. Simms, Miami businessman and leader of DRRI student visits to the Miami inner-city, greets a DRRI class and briefs them on what they will see and do during their three-day whirlwind tour.

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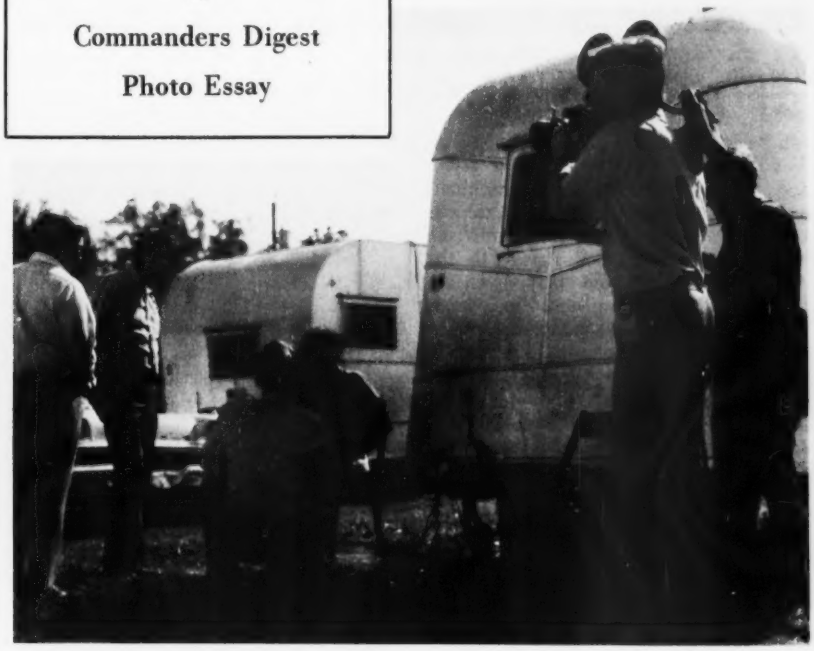
A
Commanders Digest
Photo Essay



ON CAMERA—A national television network camera crew films DRRI students as they talk with a resident of a migrant trailer camp outside Miami.

SO TIRED—A DRRI student visiting a migrant workers camp picked up the toddling child of La Raza parents; the child promptly went to sleep.

("The Race"). "The concept of 'La Raza,'" he says, "is a philosophy of life to which most Latinos, Chicanos and other Spanish-speaking Americans strongly identify. Basically, that philosophy is that all Latinos are united by cultural and spiritual bonds and have a cosmic destiny. The spiritual aspect is perhaps more important than the cultural."

In addition to an overview of the historical contributions made by "La Raza," DRRI students examine barrio life, discrimination against La Raza, aspects of migratory workers' family life, the effect of Anglo-oriented education on Spanish-speaking peoples, "machismo," and other La Raza-related subjects.

### Appalachia

A short, but by no means unimportant, segment of the minority studies at DRRI concerns the Southern Mountain Folk Culture in the United States: Appalachia. Taught by Army Sergeant Robert E. Gregg—who terms himself "a mountain man from the hills of West Virginia"—the course provides three hours of instruction in the background and understanding of the history, value orientations, psychology, economic and physical settings of mountain people. It familiarizes the students with race relations in the hills, and discusses the problems of group action and personal dealings posed by value orientations, providing the students with methods for working with mountain people.

### The American Indian

Six hours of the Minority Studies Division are devoted to the American Indian. Air Force Captain Alan Osur lectures the students and leads discussions on "The Indian: Concepts and 'Friends'" and "Contemporary Thought" regarding the goals and aspirations of American Indians.

### Asian-Americans

Similarly, Captain Osur also teaches five hours of Minority Studies classes on Asian-Americans, including: the Historical Background and the Contemporary Situation of Asian Americans; the social and economic factors that contributed to the immigration of Asians to the United States; factors behind nativistic racism; contributions of Asians to the American economy; the relationship between sex and racism and the Asian-American; and the reasons for the internment of Japanese-Americans in relocation camps during World War II and the impact of that internment on the Japanese during and after the war. Also discussed are the treatment of Asian-Americans since World War II; the stereotyping, by Hollywood and the American people, of Asian-Americans; the current Asian-American movement; and how the Filipino has been and is being treated in the U.S. Navy.

Photographs throughout this issue of COMMANDERS DIGEST, except as otherwise noted, were taken by Senior Master Sergeant Robert G. Fisher, Air Force Correspondent with the American Forces Press Service and COMMANDERS DIGEST Production Editor.

**THE "DAP" is a ritualistic handshake used primarily by blacks as an expression of brotherhood and unity. Sympathetic whites also use the dap as a gesture of friendship. Signs and symbols of minority groups—together with their meanings—are taught to DRRI students.**

### Other Minority Studies

Other studies in the Minorities Division include the history of the black Servicemen, contemporary black thought, and the Inner City Lab Experience, the three-day field trip to Miami referred to previously.

### Behavioral Sciences Division

DRRI's Behavioral Science curriculum provides or assists each student with:

- A common foundation of knowledge on intergroup relations from three academic disciplines: sociology, social psychology and cultural anthropology;
- A greater understanding of those social processes that form and shape our opinions, attitudes and behavior to increase effectiveness as a race relations instructor;
- An awareness of himself and his relation with others both in his work and in his social environment in the military;
- The development of skills as a race relations instructor; and

- Practice-teaching opportunities.

To achieve those ends, DRRI instructors in behavioral science have subdivided their segment of the DRRI curriculum into several areas:

**The Individual in Social Interaction:** including classes in self-image preservation and defense mechanisms; the social significance of attitudes and behavior; stereotypes; the psychology of rumor, and race and individual differences.

**Racism and Ways to Combat It:** Classes include the Kerner Commission Report; military racial disorders; the nature of prejudice; signs and symbols; institutional racism; racial polarization and separation; the new white consciousness; contemporary white American culture; and strategies for combating racism.

**Group Dynamics:** Sessions include an introduction to group process; group problems; members and feelings; leadership functions; presentation planning; intergroup relations; and a wrap-up analysis.

**Educational Techniques:** Includes lectures and practical experience in guided discussion techniques; comunication processes; role playing, educational presentation planning; teaching exercises; lesson planning and laboratory; and instructional aids and creative teaching.

Army Lieutenant Colonel John C. Thorpe is the Chief of the Behavioral Sciences Division of DRRI.

The Behavioral Sciences Division equips the DRRI student with skills which will enable him to detect and distinguish between individual and institutional racism as it is practiced in the military and civilian environments at his installation. It teaches him how to communicate effectively in minority/majority relationships, how to develop and conduct small-group discussions, and plan strategies for combating racism by consensus recommendations—arrived at in group processes—to command attention. Students are given opportunities to "examine" learned skills in practice teaching sessions with military personnel on selected Armed Forces installations.

DRRI intends that its race relations instructor graduates will:

- Have learned enough about American minority-group history to understand what the inequities are, how they came to be, and why there has been so little recognition given to the military service of minorities;
- Be able to detect racism, both individual and institutional, at work in the military and be prepared to use strategies for combating it;
- Be able to communicate effectively with subordinates, peers and superiors, particularly in interracial relationships;
- Have learned the dynamics of group discussion and group process and be given ample opportunity to direct an interracial group toward a problem-solving effort;
- Have experience in application of the learning process in a real-life situation during a weekend in Miami's inner city;
- Be aware of race relations education as an ever-changing situation and that he keeps himself abreast of; and
- Have access to, and instructional material and new ideas for, courses at his base, ship, post or station.

**DEFENSE RACE RELATIONS INSTITUTE**
**Composition of Classes by Service and Rank**
**(Classes 71-1, 72-1, 72-2, 72-3, 73-1 and 73-2)**

| RANK | ARMY | NAVY | AIR FORCE | USMC | USCG | ARMY RE-SERVE | NAVY RE-SERVE | AIR FORCE RE-SERVE | ARMY NAT'L GUARD | AIR NAT'L GUARD | TOTAL |
|---|---|---|---|---|---|---|---|---|---|---|---|
| E-1 | | 1 | | | | | | | | | 1 |
| E-2 | | | | | | | | | | | |
| E-3 | 1 | 5 | 8 | | | | | | 1 | | 15 |
| E-4 | 16 | 6 | 17 | | 2 | | 2 | | | | 43 |
| E-5 | 32 | 14 | 42 | | 1 | 2 | 1 | 1 | | | 93 |
| E-6 | 55 | 51 | 30 | 1 | 1 | | | | 1 | | 139 |
| E-7 | 43 | 45 | 25 | | 2 | 2 | | 3 | | 2 | 122 |
| E-8 | 1 | 9 | | | 2 | 1 | | | 1 | | 14 |
| E-9 | | 8 | | | | | | | 1 | | 9 |
| W-1 | | 3 | | | | | | | | | 3 |
| W-2 | 2 | 1 | | | | | | | | | 3 |
| W-3 | | | | | | | | | | | |
| W-4 | 1 | | | | | | | | | | 1 |
| O-1 | 22 | 4 | 2 | | 1 | | 1 | | | | 30 |
| O-2 | 46 | 9 | 38 | | | 1 | 1 | | | | 95 |
| O-3 | 57 | 12 | 64 | | 1 | 5 | 1 | 3 | 1 | | 144 |
| O-4 | 18 | 4 | 15 | | | 1 | | 2 | 2 | | 42 |
| O-5 | 8 | 7 | 5 | | | | 1 | | | 1 | 22 |
| O-6 | 1 | 1 | 1 | | | | | | | | 3 |
| TOTALS | 303 | 180 | 247 | 1* | 10 | 12 | 7 | 9 | 7 | 3 | 779 |

* The U.S. Marine Corps maintains its own race relations school at San Diego, California.

# An Interview with DRRI's Director, Colonel Ryland

The Director of the Defense Race Relations Institute is Air Force Colonel Russell S. Ryland, the second person ever to hold the position.

Who is he? What is his background? What are some of his personal thoughts on race relations and the institute?

Born in Birmingham, Alabama, the 45-year old career Air Force pilot earned a Bachelor of Arts degree in Economics from Birmingham Southern College in 1950. In 1951, after completing flight training at Williams Air Force Base, Arizona, he was assigned to Korea, where he flew 100 combat missions in F-80 jet aircraft.

Colonel Ryland is a graduate of both the Air Command and Staff College and the National War College. He also holds a Master's degree in Public Administration from George Washington University in Washington, D.C.

In 1967-68 he served as a C-130 Hercules pilot in Vietnam, and was later assigned to Pacific Air Forces Headquarters in Hawaii, until 1970, when he studied advance management at Harvard University. Prior to his taking over as Director of DRRI, Colonel Ryland was Vice Commander of the 317th Tactical Airlift Wing at Pope Air Force Base, North Carolina.

Of medium build, he is still exceptionally trim for a man "on the wrong side of 40." He is both soft-spoken and plain-spoken, but his slight Southern drawl is deceptive; his words have about as much subtlety as a sledge hammer.

He is exceptionally candid in his assessment of the race relations education program. When told to increase the number of students per class at DRRI by some 40 percent, he pointed out that the school's staff and faculty resources were not geared to so many students per class. "To insure against quality dilution, we must have five additional, fully qualified instructors," said Colonel Ryland. The Pentagon agreed, and, as he put it, "We pressed on smartly."

Recently Colonel Ryland gave COMMANDERS DIGEST an exclusive interview. Here are some of his observations concerning race relations and DRRI:

Air Force Colonel Russell S. Ryland, Director Defense Race Relations Institute

* * * * *

**Commanders Digest: Just what are race relations?**

**Colonel Ryland:** Race relations are those efforts which can assist all Americans in communicating, appreciating and cooperating in fulfilling our common goal of a united Nation. People are much like books: you can't evaluate their content by looking at the color of their covers. Race relations amount to making an effort to understand what makes the other guy tick—and acting accordingly. Harmonious race relations are important because they are are right, they are national policy—and they make good sense.

**Q.—Are race relations training and equal opportunity synonymous?**

**A.**—From both the DoD position and certainly from DRRI's, the terms are not synonymous. Equal opportunity is the concept that each individual must be given the opportunity to participate and function in the organization. On the other hand, race relations training has to do with reducing friction through an objective recognition of accomplishments as well as shortcomings of homogeneous groups, and gives people a better understanding and appreciation of individuals *because* of their individual, race, ethnic and life-style differences.

**Q.—What is the basic philosophy behind DRRI?**

**A.**—Our thrust is toward changing behavior. Attitudes or beliefs are not necessarily the cause of any particular action. Actions themselves are what cause trouble. Therefore, we attempt—through education—to foster understanding, in order that individuals appreciate actions which would tend to lead toward harmonious relationships between majority and minority members. In addition to this, . . . we tend to accept the argument from [some] psychologists that behavior can be changed effectively through increased awareness and education; and that if indeed behavior does change, attitudes are apt to follow. Our thrust on behavior is nothing really new. The military has a responsibility to insure compliance with behavior standards. It always has had and has always attempted to meet that responsibility. This is another effort to do the same thing through understanding and education.

**Q.—What advice would you personally extend to commanders in the field to help them establish good, solid, race relations education programs within their units?**

A. I have four suggestions:

- A commander should personally select personnel to attend DRRI; he should not delegate the responsibility to someone else. He is going to have to live with the people that he selects, and he owes it to himself, his unit and his Service to pick absolutely the best qualified men to do the job.
- A commander should, if pos-

sible, personally visit DRRI while his students are undergoing training. All commanders in CONUS, when their students are attending classes here, are invited; overseas commanders are encouraged to visit at their convenience.

- A commander, when he receives his students back from the institute, should personally and actively assist in the initial planning and program implementation for his unit.
- A commander, in the course of the initial training conducted in his unit, should participate and observe the conduct of training and monitor it on a personal basis to insure that it is meeting the needs of his unit.

**Q.—What should a commander expect from his DRRI-graduated race relations education instructors?**

A.—He can expect to receive fully trained race relations instructors who have knowledge of majority and minority histories, contributions, lifestyles and values of majority and minority groups; instructors who are capable of leading small-group seminars in race relations for the purpose of imparting knowledge, fostering awareness and appreciation of racial differences and promoting harmonious behavior in majority and minority members of the Armed Forces. The commander will have a very valuable tool in his hand, probably the best expertise in this area—certainly better than anyone else on his base. He should appreciate the qualifications that the graduate has obtained as a result of attendance at DRRI.

**Q.—What must a commander do to establish a race relations education program?**

A.—More than just logistical support—paper, paper clips, projectors and the like—a commander must make a personal input and decide what his objectives are in his unit. He must listen to the advice of his "experts" who have arrived from DRRI—and listen carefully. In the final analysis, it is the commander's responsibility, and he is going to make all the final decisions on how the training will be conducted and what goes into it. But he should be very open-minded and receptive to new ideas in order to make the program work within his unit.

**Q.—What are the most important things about race relations education that you would want commanders to know?**

A.—There is an idea that I think is infinitely important: promoting racial harmony in the military is everybody's business. No one segment of rank, experience or expertise is immune. Each of us must be concerned and active. We simply cannot "let George do it."

To that I would add: The results of education—although they can be felt—are sometimes slow in coming. We are not going to get "instantaneous" harmonious race relations. I just don't think that's going to happen; I would like for it to, but it can't be done. As many people as we are concerned with—in the millions—and we are moving rapidly now. . . . The sheer magnitude, in terms of numbers, required to train the needed amount of instructors, is going to mean that we will not attain "instant success." I would very much warn against overoptimism on this program too quickly; I envision one of the prime ingredients is that of time. However, I'm not talking about 20 years. But I am talking about considerably more than a few months.

# Specific Race Relations Ideas for Commanders

Graduates of the Defense Race Relations Institute, after returning to their units, present a booklet, prepared by DRRI, to their commanders.

Something less than 50 pages and already in its second revision, the booklet—disarmingly titled *The Commander's Notebook*—contains a myriad of information enabling commanders to assist their race relations instructors establish meaningful, effective race relations education programs within their organizations.

One brief portion of the booklet sets forth specific recommendations to commanders on how to utilize race relations instructors and implement race relations programs of instruction in the field. It bears reprinting:

* * * * *

Race relations instructors should be free to assess the racial climate of their installations—specifically, the number of civilians employed, the type of such employment, and how military justice affects minorities at those installations.

Each race relations instructor should be supported in the design of a race relations education program directed at the particular area of racial concern at the local installation—specifically, with information about actual and potential problem areas, as well as command support in providing adequate space to conduct classes, required attendance for those classes, and adequate time to assess, evaluate and report on race relations activities.

Additionally, race relations instructors should stay abreast of new race relations instructional material, and attend such conferences that relate to their primary area of concern—specifically, current educational materials such as minority journals and national race relations seminars.

It is important that commanders and their race relations instructors have a clear understanding of the scope and the desired learning outcomes of the Race Relations Educational Program for the Field/Fleet. (The recommended program is included as a chapter of *The Commander's Notebook.*)

Commanders and race relations instructors should have a clear understanding of the method of evaluating the effectiveness of the program—during and after its implementation. Commanders should meet periodically with their race relations instructors to discuss problem areas that have been identified—as well as those that have surfaced—along with recommended strategies to resolve those problems.

Only when there is command support and leadership can there be hope of success with the program.

# What Do You Know About Minority Groups?

When students first arrive at DRRI, they take a number of examinations to determine their own predisposition toward numerous racial groups and ethnic cultures. The following test, prepared by COMMANDERS DIGEST, is designed to test your knowledge of major racial and ethnic groups in the United States. There is no failing or passing grade with this examination. It is simply designed to let you discover your familiarity with various aspects of minority cultural life in America.

1. Civilized Indians in America showed their progress by developing habits and standards equal to:
   a. Whites living in California
   b. Standards set by the government
   c. Those of immigrant Chinese and Japanese
   d. None of the above
2. If you had a "Do" you would have a:
   a. Process
   b. Conk
   c. Gas
   d. All of the above
   e. None of the above
3. American Indians were living in a social state or cultural condition at what level in comparison with the first Europeans who came to America?
   a. Equal culture
   b. Inferior (or savage) culture
   c. Superior culture
   d. Slightly inferior culture
4. Americans of Chinese ancestry are known as industrious workers. They attained their reputation through:
   a. Militant fighting for civil rights
   b. Working hard for their white bosses
   c. Building laundry facilities throughout the Nation
   d. None of the above
5. Which of the following items is out of place?
   a. Ripple
   b. Twister
   c. T-Bird
   d. Wild Turkey
6. Persons with low incomes are not likely to live in:
   a. Shaker Heights
   b. Bedford-Stuyvesant
   c. Roxbury
   d. Fillmore
7. Which one of these terms does not belong here?
   a. Honkey
   b. Devil
   c. Paddy
   d. Jig
   e. Cracker
8. Soul food has been publicized to the point that whites have heard of "chittlins." What are they made of?
   a. Pig intestines
   b. Pig bladders
   c. Chicken livers
   d. Fried watermelon rinds
9. Sickle Cell Anemia is a disease which strikes only blacks.
   a. True
   b. False
10. "Playing the dozens" means:
   a. Betting on a number
   b. Verbally abusing someone's maternal relatives
   c. Shooting dice
   d. Buying a carton of eggs
11. *Tubig* is:
   a. A novel by Edna Ferber
   b. Pidgin English for a large man
   c. The Filipino word for water
   d. A tropical food resembling breadfruit
12. Many Orientals call fried, stuffed-meat dumplings:
   a. Lumpia
   b. Jau-tze
   c. Gyoza
   d. All of the above
   e. None of the above
13. A dulcimore is:
   a. An Appalachian folk instrument
   b. One who is low in spirits
   c. A cow whose milk has run dry
   d. An Italian euphemism for a not-too-bright, but exceedingly amorous, person; a sweetlove
14. The meaning of "Wounded Knee" is that:
   a. Indians of the 1890s regarded it as the last battle or last insult and no more could be endured
   b. Indians of today, dealing with a militancy and consciousness, use it as a rallying point, a symbol of defiance
   c. Neither of the above
   d. Both of the above
15. The term "Shrunken Head of Pancho Villa" refers to:
   a. De-education of Mexican-American children
   b. Stoop labor
   c. Migrant workers
   d. The barrio
16. A well known playwright is:
   a. LeRoi Markham
   b. LeRoi Jackson
   c. LeRoi Brown
   d. LeRoi Jones
17. The intermingling of Indians and Spaniards in Mexico evolved a new people and culture called:
   a. Barrio
   b. Carnal
   c. Pachuco
   d. Mestizo
18. Berry Gordy is:
   a. A Green Bay Packer
   b. A corporation president
   c. An opera star
   d. The first black admitted to the astronaut program
19. A *barrio* is a:
   a. Political organization
   b. Spanish-speaking community
   c. Small donkey
   d. None of the above

20. Mexican Americans lost all rights of language and cultural ties to their former countrymen after the defeat of Mexican General Santa Anna.
    a. True
    b. False

21. A noted leader in the Chicano Movement is:
    a. Pancho Villa
    b. Manuel Cortez
    c. Cesar Chavez
    d. Simon Bolivar

22. Mountain people, often labeled "hillbillies," sometimes leave their isolated communities and go to the city where they immediately melt into the metropolitan community and become successful.
    a. True
    b. False

23. Ornette Coleman, Jack McDuff and Jimmy McGriff are:
    a. Former presidents of the KKK
    b. Jazz musicians
    c. Members of a famous Brooklyn Dodgers infield team
    d. Blues singers

24. Puerto Ricans are not citizens of the United States but have similar rights as registered aliens.
    a. True
    b. False

25. If someone told you that the "Hawk was out," he would mean:
    a. The police are coming
    b. A fight was brewing
    c. A closely guarded secret was revealed
    d. A very ugly girl was in sight
    e. The weather was cold and windy

26. Mountain people are often pictured as "poor hillbillies," often at war with "revenuers" and drinking "moonshine."
    a. True
    b. False

27. The Chicano Movement was started by former members of the Communist Party and militant leftists.
    a. True
    b. False

28. Indians were civilized by the missionaries and white settlers as they moved west.
    a. True
    b. False

29. The letters AME are an abbreviation for:
    a. Anti-Migration Effort
    b. American Muslims Enterprises
    c. Association for Moderate Encounters
    d. African Methodist Episcopal
    e. Advocates of Mass Extermination

30. George "Kingfish" Stevens was:
    a. The first black professional football player
    b. A character in Amos 'n Andy
    c. A founder of a militant nationalist group
    d. A famous Shriner

31. Puerto Rico is an independent possession of the United States with self-governing powers.
    a. True
    b. False

32. Match these black writers with their books:

| | |
|---|---|
| ( ) Claude Brown | a. *The Souls of Black Folk* |
| ( ) Richard Wright | b. *Manchild in the Promised Land* |
| ( ) James Baldwin | c. *The Best of Simple* |
| ( ) Langston Hughes | d. *Another Country* |
| ( ) J. Saunders Redding | e. *On Being Negro in America* |
| ( ) W. E. B. DuBois | f. *Black Boy* |

33. Mrs. Jones "blessed out" Billie, which means:
    a. She blessed Billie
    b. She prayed for Billie
    c. She picked on Billie
    d. She admonished Billie

34. If Rosalind is a "stone fox," she is:
    a. Good-looking
    b. Underhanded
    c. Ill-tempered
    d. Crafty
    e. All of the above

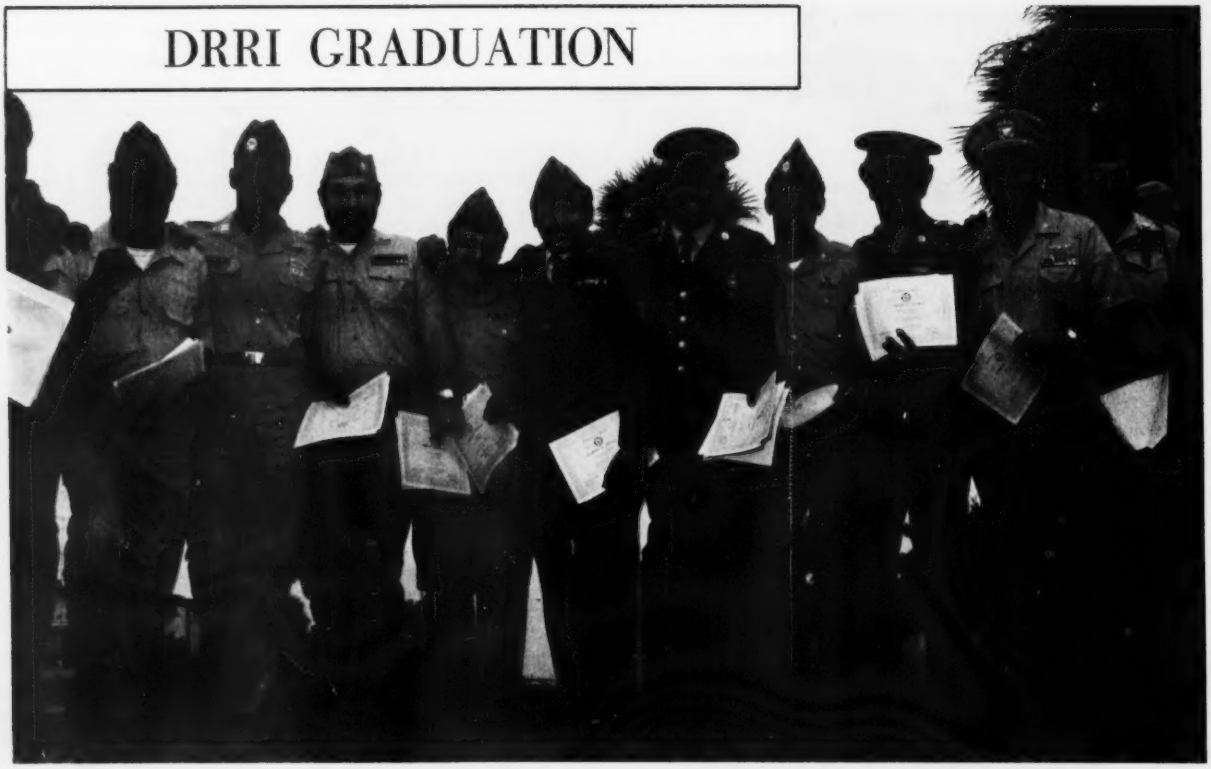
35. Slow dragging means:
    a. Walking slow
    b. Smoking a cigarette
    c. Racing a car
    d. Dancing slowly

ANSWERS

| | | | |
|---|---|---|---|
| 1. D | 10. B | 19. B | 28. B |
| 2. D | 11. C | 20. B | 29. D |
| 3. A | 12. D | 21. C | 30. B |
| 4. D | 13. A | 22. B | 31. B |
| 5. B | 14. D | 23. B | 32. B, F, D, C, E, A |
| 6. A | 15. A | 24. B | |
| 7. D | 16. D | 25. E | 33. D |
| 8. A | 17. D | 26. A | 34. A |
| 9. B | 18. B | 27. B | 35. D |

**NOT DAYDREAMING, but merely trying to determine the right answer to a DRRI test is Air Force Sergeant Cheryl Eady of Langley Air Force Base, Virginia.**

# DRRI GRADUATION



**DIPLOMAS IN HAND**—New graduates of the Defense Race Relations Institute gather for some comradely high-jinks before returning to their units, where they will conduct race relations instructions for U.S. military personnel.

**TEST SESSION**—Nearing the end of his seven-week course of study at DRRI, Army First Lieutenant Samuel F. Patterson, Headquarters, U.S. Army Vietnam, is asked—as are all DRRI students—to critique and evaluate the school.

**GRADUATION HANDSHAKE**—Rear Admiral Charles F. Rauch, Assistant Chief of Naval Personnel (Personal Affairs) and principal speaker at DRRI graduation ceremonies in December 1972, matches a black "dap" handshake with Air Force Master Sergeant Everett Watson of Mountain Home Air Force Base, Idaho.

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